# In the Realm of Migher Things

## Easter a Fact.

By Bishop Henry Y. Satterlee.



"The Lord is risen," said the apostles one to another, and in these few words was announced to the world the greatest event of

Long before this day Christ himself had foretold that He would give to the world this convincing sign of His divine mission; and so it was proved. This miracle supports all the other supernatural events of Christ's life recorded in the Gospels. If He rose from the dead, then no objection can be urged against His supernatural birth. His healing of the sick, the cleansing of the lepers, giving sight to the blind, the raising of Lazarus or His ascension into

The scientific tone of thought, at the present time, is strongly opposed to the belief in miracles of any kind whatsoever, but if Christ's resurrection is true, this greater miracle carries all lesser miracles of the Gospel with it, and God has provided that the miracle of the resurrection as an historical fact should be more carefully buttressed by historic proof of every kind than any other event in human history.

The report of every fact depends upon the character and credibility of those who witnessed it, and Christ for three years had trained His own disciples as His witnesses, to be absolutely accurate and truthful, and the Gospels themselves, in which the story of Christ's life is told without note or comment, shows how careful they were to re-

In consequence, after He was crucified these true men could not believe that He would rise again. They had no prepossessions. Their doubts were fundamental. They anticipated in these doubts all the objections that have since been raised against the resurrection from that day to this. They refused to believe until they had the fullest proof of the reality of the fact. After this they witnessed to the fact with their own blood and died as martyrs. The very word "martyr" means "witness."

Taking this fact, and the many others which we have not time to mention, we can safely repeat that no other event of past human history is supported by such overwhelming and convincing proof as the resurrection of Jesus Christ from the dead.

#### WILLIAM SHAW ON CHRISTIAN ENDEAVOR

Special Correspondence of The Star

BOSTON, March 29, 1907. Secretary William Shaw of the United Society of Christian Endeavor has issued

the following statement: "It is sometimes said that the earlier "It is sometimes said that the earlier years of Christian Endeavor were its years of progress. In reality, it has grown far more rapidly and spread far more widely the countries of Europe. France, for example, has grown from 4 to 141; Spain, from 2 to 53; Norway, from 1 to 23. In 1893 arth during the last half of its existence than during the first half. Nor is there any indication that this momentum is weakening; rather, it is increasing with

a still stronger impetus. "Editor Amos R. Wells, editorial secretary of the United Society, has investigated the record and reported the growth of the second half of the history as compared with the first. The United Society has issued this report in substance as follows: Eighteen hundred and ninety-three is the exact half-way point between the founding of Christian Endeavor and the present. 'At that half-way point we find the United States containing 21,630 societies. The figures now are more than twice as great, namely, 44,500. Canada then had 1,632 societies, now it has more than twice as many, namely, 4,301. Alaska then had 2, now it has 20. Mexico had 21, now it

has six times as many-133.
"Central America had none, now it has South America had only 3, now it has
 The West Indies then had 221, now they have 287. Cuba then had no societies, Panama, of course, had none,

Isles. At the half-way point they were proud of their enrollment of 587 societies. Now they rank second only to the United States, with a total of more than 10,000 enrolled. with several thousand not yet on their official lists.

existed. The great surprise is the British

these were the only European countries that contained any Christian Endeavor so-cieties at all. Since then Switzerland has gained 24, Austria 9, Hungary 23, Italy 13, Crete 4, Russia 49, Portugal 4, Gibraltar 3, Bulgaria 10, Holland 1, Denmark 2, Finland 28, while Germany has made the growth of 358 and Sweden 374. "Turkey alone, of all the countries in the world, has fallen backward instead of ad-

vancing. Its societies have decreased, owing to the repressive policy of the sultan, from 22 to 18. There are 17 societies in Egypt, where in 1893 there were none, and 450 in the rest of Africa, where thirteen years ago there were only 22.
"In the Pacific islands in 1893 Christian Endeavor had occupied only two centers— Samoa, with 9 societies, where now there are 31, and Hawaii with 5 societies, where now there are 54. The following Christian Endeavor centers have sprung up within the last thirteen years: Six societies in the Philippines, 25 in the Loyalty Islands, 21 in the Marshall Islands, 4 in the Gilber Islands, 3 in the Caroline Islands, 9 in the

Ellice Islands, and 1 in Formosa. Australia has marched from 410 to 2,900 societies. "The survey is closed with Asia. Thirteen years ago Syria had no societies, and now it has 17; Laos had none, now it has 29; Korea had none, now it has 12; Japan "In the Madeira Islands there is one society, where in 1893 there were none; and one society in Iceland, where before none of the society in Iceland, where before none of the society in Iceland, where before none is the society in Iceland, where it is the society in Iceland is the society in Iceland it is the society in Iceland it

#### Dreyfus' Heroic Wife.

Oh, that poor dream of the wife who should meet him with outstretched arms. She was there, indeed, in that sember old city, Rennes; but as he suffered, she, too. was to suffer. If, among all the personages

or drank in a tavern over the way, shouting the while a song of "Death to the Jews!"

#### Prosperity and Luncheon Boxes.

From the Philadelphia Record. "I do not know whether to attribute it to the present prosperity or what, but I have of this tragic drama, one was worthy of all lately noticed that few clerks, stenograrespect, that one was Lucie Dreyfus. Dur- phers and persons similarly employed carry ing five years she had borne her suffering luncheon boxes," said a business man who with noble dignity; her faith had never wavered; she had hidden-from her children all knowledge of the awful tragedy; you had thought there could go out to her only pity and admiration. Ah, you do not know how fierce the hatred burned in France, in those days. Madame Dreyfus was turned away from every hotel in Rennes. Not one would take this poor wife in—her name was Dreyfus. The old woman who finally gave her house room was stoned and hooted in the streets. And all this night of the "traitor's" return a mob hung around her doors indeed to his office every morning in a car filled with such workers. "A few years ago these boxes were numerous, and the practice of carrying them was almost universal among the class of employes referred to. Corresponding in point of time mous increase in the number of luncheon places. I have no doubt that warm, substantial food, freshly cooked and properly served, has displaced the dry, unsavory luncheon which was carried about in the little boxes of former days." with noble dignity; her faith had never rides to his office every morning in a car

## A Stupendous Fact.

By Rev. Dr. D. J. Stafford.

The resurrection of Jesus Christ from the dead is the most stupendous fact in the world; the greatest and most important, the most triumphant, the most joyous, the most consoling. It is the close of the divine drama; it is the triumph of Jesus Christ; it is the foundation of our faith, the reason of our hope and the source of our consolation. I say it is the greatest fact in the world-for it is a fact. Without the resurrection there would have been no preaching of the Gospel.

How we long for a leader. This is a great need of humanity. We are lost in the mazes of policy in state, and sometimes in church. We don't know what to favor or what to follow. It is a great trial of the mind and soul; it worries the mind and

Such a leader was Christ. He was foretold, announced, sung, longed for and desired; and He came after the long chapters of prophecies, and He fulfilled them. His character so corresponded with the situation. He was so tender, so pitiful, so sublime. He could not hear of suffering nor look at human pain without being moved. . Christ is risen! Let us rejoice in the fact.

The world thrills with it, the sun shines it, the light dances it, the flowers bloom it, the birds sing it, the rivers flow it, the ocean rolls it, the winds whisper it, systems proclaim it, philosophy proves it, science accepts it, history establishes it, man exults it, angels chant it, sorrow files from it, foy lives it and happiness crowns it-the resur-

Ah! risen Christ, triumphant over death, lift us up above all sorrow, lift us up above all sin, lift us up above all anxiety, lift us an death. Up, up, up, Lord, to Thee, in the glory and the triumph of Thy resurrection.



GIRLS FROM THE CORNERS OF THE EARTH.

Standing—From left to right: 1, Mary Sah., Seoul, Korea; 2, Lanoma Edmead, B. W. I.; 8, Dagny Olsen, Christiania, Norway; 4, Sulochanabai owey, Bombay, India; 5, Hedwig Althoff, Germany; 6, Tomi Furuta, Tokio, Japan.
Seated—Mary Carleton, Foochow, China; Krupa bai Chowey, Bombay, India.

Special Correspondence of The Star.

HERKIMER, N. Y., March 29, 1907. study at the Folts Methodist Mission Insti- humanity."

Jontz, head of the great school, who knows little Sulochanabai Chowey herself, degirls from every clime under the sun, in- clared that Sulochanabai was the prettiest cluding one plump little Eskimo maiden.

friends and understand each other's moods Mission Institute. It grows and flourishes perfectly. Race doesn't make a bit of dif- from year to year, and its little student Here are eight girls of seven nationalities, ference with any of the girls. They have a body, though necessarily limited, is congathered from the corners of the earth, to common hope of being able to uplift stantly widening in scope, and taking

"Girls will be girls," says Miss Ida V. all the girls, with the exception of modest tant lands-Greenland and the Philippines, of them all.

"My Hindoo students and one of the Strictly speaking, the only institution of Many American college girls are also in at-

within its hospitable embrace more intel-After the above photograph was taken ligent and bright-eyed maidens from dis-India, China, Japan and Korea, the West Indies, Norway, Sweden, Russia and Germany-white, red, yellow, olive and black girls from almost all parts of the world.

## ON THE TRAIL OF THE AMERICAN MISSIONARY

#### MYRIADS OF STARVING CHINESE gathered to gloat over and flendishly enjoy the decapitation of criminals; and not so ARE SAVED BY FOREIGN PREACHERS.

astation -- Chinese Officials Are Untrustworthy and the People Turn to Missionaries.

BY WILLIAM T. ELLIS. (Copyright, 1907, by Joseph B. Bowles.) SHANGHAI, China, January 31, 1907. The whole world has heard of China's great famine, but there are no evidences, from this viewpont, that the world knows therewith, which is an interesting story by from the warp and woof of the tragic tale of this overwhelming calamity. By an interesting coincidence, just at the moment of Sir Ernest Satow's attack upon missionaries in China, the latter are silently answering his and kindred criticisms, and justifying their presence in the interior of this enigmatical country, by saving the lives of thousands, ten of thousands and hundreds of thousands of starving Chinese. I have returned this week from a month's tour of the famine district, which is so remote from the treaty ports that I was informed that no other traveler had ever been there before us; and I am prepared to say that the presence of the missionaries alone makes it possible for the world's relief to be administered, and that were it not for these Americans most of the myriads of starving people would be

permitted to perish.

In this correspondence many sharp criticisms of missionaries have been written; here, however, is a state of affairs which, as an indorsement of the missionaries by the far east speaks for itself. The simple fact that the north China famine relief committee, composed of the consuls relief committee, composed of the consuls, leading merchants, government officials and other prominent citizens of Shanghai, has pledged its word to distribute all its immense relief funds exclusively through the responsible hands of the missionaries shows what the settlement residents really shows what the settlement to the high shows what the missionary body. For by intrusting this gigantic task of relief districtions the business

The foreigners in the interior, with the exception of a few working on concessions, are only missionaries. These latter are likewise practically the only ones who spend laborious years in learning the Chinese language; the foreign mercantile houses do business through English-speak-

Glimpses of the Terrible Dev- miles at a time in water above her waist; entire two years that he has been on the on one occasion she was barely out of a field. One of the mission jokes is his rehouse before it collapsed. Native churches quest to a naval officer to keep a warship and native homes, both alike built of mud or of sun-dried bricks, crumbled before the attacks of the waters. So before China herself knew that there was to be a famine the missionaries were sending home their pleas to the religious papers. A missionary relief committee was first in the field, but it was later rendered unnecessary by the larger, stronger general committee at Shanghai, which soon had the missionaries who live in the district busily employed distributing its funds.

Chinese, not even when it sees him in his native element. The depth and callousness of his selfishness and materialism is simply of the connection of the missionaries beyond the telling. In sharp contrast with itself, although it cannot be separated of the homeless and the hungry was the indifference of the Chinese officials. At the foreigners. first they reported that there was no fam-Then they tried to minimize it. Then, when it became evident that relief funds were in sight, affording rich pickings to the rascals, they swelled the figures enormously. My own investigation confirms me in the belief that the missionary figures are conservative—10,000,000 people, over 40,000

> 3,000,000 of its subjects. Yet the Chinese seemingly have no sense of compassion. For simon-pure selfishness they outrank even an American corporation. When a advantage, not for the other man's assistance. In most cities in this country there are societies "for laying up merit by doing good works;" the supporters are after the merit which Buddhism assures them.
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> Last Monday in the office of one of these sections and the supporters are after the position that their missionaries shall not engage in relief work, except to the supporters are after the position that their missionaries shall not engage in relief work, except to the supporters are three manned by French priests. There are also the position that their missions, but these are manned by French priests. There are also the position that their missions in the supporters are after the position that their missions in the supporters are after the position that their missions in the supporters are after the position that their missions in the supporters are after the position that their missions in the supporters are after the position that their missions in the supporters are after the position that their missions in the supporters are after the position that their missions in the supporters are after the position that their missions in the supporters are after the position that their missions in the supporters are after the position that their missions in the supporters are after the manned by French priests. There are also manned by French priests. There are also manned by French priests. Last Monday in the office of one of these societies I saw three little children, aged

perhaps twelve, eight and four, apply for perhaps twelve, eight and four, apply for help. The two youngest were ashen with cold and hunger, and they were crying. A fat and greasy official drove them out with noisy imprecation. I asked him what alled the wee one, which seemed to be suf-fering sorely. He said the children are homeless orphans and that the one rag which ecvered this little one's shoulders which covered this little one's shoulders was its only protection from the penetrating cold. Still it did not occur to him to help. trusting this gigantic task of relief distribution to the missionaries the business community here indicates plainly its confidence in the capacity as well as the integrity of the foreign missionary. Shanghai may not like the missionary's views or work, but it really trusts him.

Not all people in America clearly understand that there are practically no white men, except missionaries, living in China outside the treaty ports. They have no right to reside or do business elsewhere. The foreigners in the interior, with the

From the American consul general here learn that considerable is being said in America about the danger to missionaries at this time. This is only another adroit

and the state of t

the decapitation of criminals; and not so much as a hostile look did we receive, although a Chinese crowd is proverbially in its most dangerous mood at an execution. All the missionaries in the afflicted area are absolutely unafraid: the only frightened one I met was a young Southern Baptist at Chinkiang, which is an open port, with British police, and outside the famine belt. His sacredness has been a matter of ies

The ugly aspect of this situation, though is that these officials who predict trouble have the power to make their own prophecies come true. If, before this article is printed, or later, trouble occurs in the famine field it will probably be directly due to the avaricious officials who, by obstructing the free movements of the missionaries and by various other tactics, are hindering the work of relief, all with the object of securing a "soueze" for themselves. But the Shanghai relief committee and Consul General Rodgers, representing the American Christendom can never understand the Red Cross, are unyielding. Relief funds may be distributed only by missionaries, and by Chinese who work under their oversight and direction. Moreover, they are frankly of his selfishness and materialism is simply beyond the telling. In sharp contrast with the activity of the missionaries in behalf in saving the lives of their own countrymen, they will at least give a clear track to

By a general system of comity among the missions the territory which is now suffering from famine is allotted to the Southern Presbyterians. Thus it comes about that conservative—10,000,000 people, over 40,000 the only American missionaries actually at work within this 40,000 square miles belong 3,000,000 menaced by actual starvation un-less given aid until next summer. | to a single denomination. This fact il-A normal resident of a civilized country can scarcely realize that a nation should be indifferent over the impending death of 3,000,000 of its subjects. Vet the Catholic Residues the immensity of China as a mission field. There are other denominations working on the edges of the famine—Northern Presbyterians in Shanture. methodists, Southern Baptists, Quakers, Disciples and Presbyterians at Nanking, Yangchow and Chinkiang.

Within the affected zone there are three

not engage in relief work, except to care for their own members and adherents. Doughty Miss Read, at Antung, has apparently cut communications between herself and headquarters, for she, declining to be bound by any such narrow regulations, is working as manfully for all the needy as the best male missionary concerned. The Roman Catholics at first declined to co-operate in a general relief work, in which no sectarian distinctions or proselyting are permitted, but later, they accepted the hanghal committee's terms.

The situation is at present that the missionaries have to a great extent surrendered their regular religious work and have become organizers of relief and distributers of foodstuffs. No attempt is being made to turn this work to the advantage of the missions. Indeed, most of the missionaries are standing up as straight that there are being made to the mission of the missionaries are standing up as straight that there are being made to the mission of the missionaries are standing up so straight that they are bending over backward, for they refuse to let Christians and inquirers share in the relief funds that come from Shanghai. I heard villager offer to join my companion's church if he would only give her something to eat. He told her that such a step would simply remove her present chances of securing food.

At this writing the only form of relief at this time. This is only another adoit houses do business through English-speaking chinese "shrough English-speaking Chinese officials here are merely tryles as true as most generalizations to say that the missionaries alone among the foreign and summaries and the Chinese.

So it was, quite naturally, the missionaries of place the disbursement of the relief rungs in Chinese hands.

It is a matter of first-hand knowledge the say rains fell throughout Klangph or North relief rungs in Chinese hands.

It is a matter of first-hand knowledge than the sentiment toward foreigners in parts of Shantung and Honan provinces, and in the adjacent parts of Shantung and Honan provinces. The Yellow river overflowed its banks, as didd the Grand canal and lessers streams, dikes breaking in many places. Since the land is at many points lower than the ancient canals, the country was a long time submerged, remaining so in numerous, places until this day.

Despite the foods, the missionaries continued to traverse their fields, one of them, at least, nearly losing his life by drowing.

Men at this time. This is only another adoit to the Chinese carty, grafty to the Chinese officials here are merely try. In the Chinese officials has been started—and has been at the chinese officials has been try in place and the missional place and the chinese officials has been at the chinese officials has been at the chinese offic work for the benefit of the famine victims that has been started—such is the doddering

## Life Continued.

By Rev. Dr. Teunis S. Hamlin.

Our thought of Easter and of resurrection is usually of life renewed. It should be of life continued through the transition and temporary obscuration that we call death.

There is no reason to suppose that death makes any change in the human spirit. We sometimes comfort ourselves with believing that it does. To speak only good of the dead is our charitable maxim and practice. But this does not mean that we believe that the sinner is by the article of death changed into a saint. There is no alchemy in dying that transforms the base metal of sensuousness and selfishness into the pure gold of

Nor, on the other hand, has death any power to impair righteousness of life. Character resides in the spirit, not in the flesh; and it is only the flesh that dies. And our flesh is not we. It comes and goes while we remain. The intellect, conscience, affections, will-these are we. Here indeed they deal with the flesh. Through it sensations come of pain or pleasure. But sensations are not we. Let them be of pain. There



is that within us that masters them; or of happiness-yet we know that our highest happiness is purely spiritual-and while we are enjoying this we are as unaware of the flesh as though it did not exist.

So the death of the flesh is but an incident of the spirit's living. The continuity of life is the great fact. This is positive, while death is negative; and all negations are powerless. So this negation that we call death is powerless to break the vital current which flows on with undiminished strength; though, like some streams, it here and there plunges for a little beneath the surface and is temporarily lost to sight.

That this, and only this, befell our Lord is the real triumph of Easter. That this, and only this, will befall us is our Easter victory over the fear of death.

### EASTER AT THE BOYS' REFORM SCHOOL

The assembly room at the Boys' Reform | musical day of the year. The 200 and more School on the Bladensburg pike is being made ready for the great singing event of the school year-that of Easter day. For many years the effort of the trustees has been to encourage musical work among the

The 200 and more boys are divided into four families, each having a separate organization with its own building, including school room, play room and dormitories. In each of the four family school rooms is a plano. At least twice a week all the four families are gathered in the assembly hall, where they sing in unison.
All this musical work has for years

been under the instruction of Organist Don-ald B. MacLeod, and the results, it is said. have been very gratifying. The high stand-ard of musical effort set by Leader Mac-Leod has been no higher than the standard of hymnology set many years ago by the board of trustees, to whom this method of impressing the minds and hearts of the boys in their charge has always seemed of high importance, on the theory that the family of boys that not only sing, but loves to sing, and sing well, is much more easily controlled than that to which music is little

Easter Sunday is to the boys the great sentatives.

voices thus trained in family and assembly hall by Leader MacLeod and the teachers under his direction make a choir whose singing, it is said, is worth a long journey to hear. Supt Darnall has sent out invita-tions to friends of the school and those interested in its work-these in number being necessarily limited to the seating capacity. The program for tomorrow is as follow Invocation; hymn, Come, Ye Faithful, Raise the Strain; hymn, Jesus Christ Is Risen Today; Easter anthem, Break Forth Into Joy, Break Forth Into Joy; anthem The Lord Is Risen Indeed; address, Rev. Jos. J. Muir, pastor of the Temple Baptist Church; hymn, We Saw Thee Not When Thou Didst Come; benediction.

The board of trustees, in the order of their appointment by the President of the United States, is as follows: Mr. Crosby S. Noyes, president; Mr. William M. Shuster, vice president; Mr. S. W. Curriden, secretary and treasurer; Mr. Henry F. Blount, Mr. Brainard H. Warner, Mr. Francis H. Duehay, Dr. Charles A. Wells, Mr. Henry B. F. Macfarland, Commissioner of the District of Columbia, ex-officier, Mr. William P. Dr. Brigham generalt sioner of the District of Columbia, ex-olli-cio; Mr. William P. Di lingham, consult-ing trustee on the part of the United States Senate; Mr. John J. J. Jenkins, consulting trustee on the part of the House of Repre-

HOW TO FIX THE

DATE OF EASTER

There has been some debate here as to how the date of Easter is determined. Easter has been observed by the Christian church since early times, in commemoration of the resurrection of Jesus Christ. It is observed by the Roman Catholic, Greek, Episcopal and Lutheran churches, and by other non-liturgical denominations which do not generally observe the church calendar. Easter is the Sunday following the fourteenth day of the calendar moon which falls upon or next after the twenty-first day of March. This is true both of the old style and new, and the rule has been followed, though not universally, from a very early day.

Gauss has computed a rule for determining the date of Easter, and it is used quite generally. First, take x and y from the

calculate the five numbers, a, b, c, d and following rules, where N is the number

a is the remainder after the division of N by 19. ing will be made by Mr. Pierse b is the remainder after the division of N by 4. tow of Calvary Baptist Church.

e is the remainder after the division of 2b plus 4c

e is the remainder after the division of 2b plus 4e plus 6d plus y by 7.

Third, then d plus e plus 22 is the day of March, or d plus e minus 9 is the day of April on which Easter falls, except that when the rule gives April 26 the true day is April 19, and when the rule gives April 25. If d equals 28 and a is greater than 10, then the true date is April 18.

Sunday School Rally.

The members and friends of the Metropolitan Memorial M. E. Sunday school will gather at 8 p.m. today to sum up the year's work and plan better things for the future. A bright program has been arranged, including special music by the church choir and short talks upon several departments of Sunday school work.

The contest for new members, which is now being carried on, is growing in enthusiasm. Socials are being held by the different sides and a house-to-house canvass is being made. Such a contest was recently held in Mr. Oberholser's Bible class and resulted in many additions to the class.

Another item in the program will be the missionary work, in which this school is said to take precedence of all the Sunday schools in the District. Its offering last year was \$1,000. The address of the evening will be made by Mr. Pierson H. Bris-

## Man That is to Be.

By Rev. Dr. Weston Bruner.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." I John, iii:2.

Pessimism may fix its blurred gaze upon man as he is-prostrate, enslaved-and see no farther. But optimism adds the lens of hope and sees what "man is to be." Thus we find explanation of the unsolvable problem of suffering. "There is no aimless pain or agony." The dark background brings out the wealth of beauty in the picture. "The man that is to be." Let us get a vision from God's portrait of him and God's

In the incarnate Christ, Son of Man and Son of God, we have the picture of "The

the second secon

The Son of God is not only the ideal for man, but the ideal man-gentle, yet strong; just, yet loving; consumed with an abiding passion "to seek and to save" the whole wide world. Read the story of that matchless life, and you find God's portraiture of man as God would have him be-and by

